Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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THE WRECK.

BY MRS HEMANS.

All night the booming minute gun
Had peal'd along the deep,
And mournfully the rising sun
Look'd o'er the tide-worn steep.
A bark from India's coral strand,
Before the raging blast,
Had vail'd her topsails to the sand,
And bow'd her noble mast.

The queenly ship!—brave hearts had striven,
And true ones died with her—
We saw her mighty cable riven,
Like floating gossamer.
We saw her proud flag struck that morn,
A star once o'er the seas—
Her anchor gone, her deck uptorn,
And sadder things than these.

We saw her treasures cast away—
The rocks with pearls were sown,
And strangely sad, the ruby's ray
Flash'd out o'er fretted stone.
And gold was strewn the wet sands o'er,
Like ashes by a breeze—
And gorgeous robes—but oh! that shore
Had sadder things than these!

We saw the strong man still and low,
A crush'd reed thrown aside—
Yet by that rigid lip and brow,
Not without strife he died.
And near him on the sea-weed lay—
Till then, we had not wept,
But well our gushing hearts might say,
That there *a mother* slept!

For her pale arms a babe had prest,
With such a wreathing grasp,
Billows had dash'd o'er that fond breast,
Yet not undone the clasp.
Her very tresses had been flung
To wrap the fair child's form,
Where still their wet long streamers clung,
All tangled by the storm.

And beautiful 'midst that wild scene,
Gleam'd up the boy's dead face,
Like Slumber's, trustingly serene,
In melancholy grace.
Deep in her bosom lay his head,
With half-shut violet eye—
He had known little of her dread,
Nought of her agony!

Oh! human Love, whose yearning heart,
Through all things vainly true,
So stamps upon thy mortal part
Its passionate adieu—
Surely thou hast another lot,
There is some hope for thee,
Where thou shalt rest, remembering not
The moaning of the sea!

SELECTIONS.

RELIGIOUS PARTIES IN ENGLAND.

[In our last number we gave extracts from an article in the Monthly Repository, "on the state of Religious Parties in England." It will be recollected by the readers of that article that the Members of the Church of England are spoken of as divided into three parties, the High Church, or Tory Party; the Low Church, or Whig party; and the Evangelical, or Methodist party. Last week our extracts embraced only the remarks on the first named party of the church. We here give the remarks relating to the "Low Church" party.

The Low-Church party embraces nearly all the Whigs (there are some exceptions), many of the *novi homines* amongst the country gentlemen, a very few prelates, some scores of ecclesiastical dignitaries, many of the clergy who from rank or obscurity, from wealth or poverty, are *independent* of preferment, and the bulk of merchants and manufacturers, officers of the army and navy, professional men, and generally the middle ranks of society. These again may be distinguished, as believers in the doctrine of the Church upon the whole, or as conformists from habit and for the sake of convenience.—The former class disavow all faith in the infallibility of the Church. They claim no more for her than that she is nearer to the truth and perfection than any other church; they value her because she is a reformed church; they admit that further reformation is desirable if it were practicable, and that reformation wisely planned, temperately pursued and generally approved. would tend to her own permanence and popularity; and they plead with the present noble-minded and truly Christian Bishop of Norwich, that the excellence of the English Church is her mild and tolerant spirit, and that in proportion as she manifests this spirit she establishes a rightful claim to the strengthened attachment of her own members and to the respect and forbearance of conscientious seceders. Of these persons almost all are friends of the most unqualified religious liberty that is consistent with the safety of the existing establishment. Their voices have been raised with equal firmness and in equal eloquence on behalf of the Roman Catholics and the Unitarians: and they have ever protested against the Corporation and Test Acts, not only as a political blunder, injurious to the interests of the whole community, and as a violation of all the sound principles of the best statesmen and wisest philosophers, but also as a degradation and profane abuse of the most solemn and holy ordinance of the Christian religion. —The latter class, or the mere conformists, are members of the Church of England, as they would have been of any church upon the face of the earth, whose communion the accident of birth or residence might have rendered convenient or profitable. They are attached from custom to the public liturgy, and praise it because it is customary for Churchmen to praise it, and because the eulogy is sometimes echoed back by Dissenters. They like a good moral sermon, well delivered, if it do not exceed the canonical number of minutes, and they honour the clergy as scholars and above all as gentlemen; but they have no desire to understand doctrines, the study of which they consider obsolete, and they deprecate the trouble of being zealous. They would agree in quiet reformation to any extent. They hear without joining in the Athanasian Creed, and perhaps mark their opinion of this extraordinary formulary by smiles and nods. From indifference, perhaps from a tincture of skepticism, they care less for truth than for peace. Many of them have relapsed into the Church from old dissenting families, who have grown too wealthy or too ambitious to be cooped up in the strait limits which law and custom prescribe for Nonconformists: *the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.* [Gen. xiii. 6.] Conformists of this description are sometimes found, indeed, with the high-church party, as if they could not retreat too far from the principles of their education, or prove the sincerity of their conversion except by intolerance, or obliterate the sin of their birth but by the fire of zeal; but more commonly they are contented after they enter the Church to sit down on the lowest *form*, not courting observation, nor wishing to be catechized in their faith and motives. Some traces of former liberality will be seen in their new profession: though they will scarcely call themselves religious churchmen, they will avow (so at least it has been in one case known to the writer), that they are still *political Dissenters*. In the Church they are hidden as in a crowd. They are no longer wondered at for being singular, nor called upon for personal exertion. A national establishment is a receptacle for all who wish to keep up a form of religion at the least individual cost and with most ease; and the Church of England with Thirty-nine Articles, three Creeds, a volume of prayers and a host of canons and acts of parliament, enacted and ordained "for avoiding of Diversities of Opinions, and for the Establishing of Consent touching True Religion," exhibits the curious spectacle of almost every species of faith delineated in Dr. Evans's yearly growing "Sketch," from the maximum of orthodoxy to the minimum of heresy. Let it not be thought, however, that we see only evil in this state of things: there are certain advantages arising from it, and amongst others this preeminently, that the Church can never make inquisition into opinions without breaking her own communion into unnumbered schisms.

We should be the last persons to complain of a diversity of faith in any communion, for we regard it as one of the means under Providence of intellectual improvement and social virtue. England owes no little of her rare internal felicity to her being a land of opinions and sects. The confusion of tongues in the Church may undoubtedly produce some inconvenience, but who will murmur at this that considers it as the price paid for freedom of conscience? The zealous divine, who is most likely to deplore the supposed evil, should remember, that though the "language" of the builders of Babel was "confounded" as a punishment, the disciples on the day of Pentecost "spoke with other tongues as the Spirit gave them utterance;" and amidst the infinity of Christian dialects, there is surely nothing to bewail but much to admire and applaud, if each "in his own tongue" shall assert liberty of speech for all, and there be one prevailing sense in all the divers tongues,—that sense, a recognition of the superiority of Charity to Faith.

"The more religious and learned of the Low-Church party may be considered as represented by the "Quarterly Review." This powerful journal is not always consistent, but its theology is mild and catholic. Its ecclesiastical politics are evidently accommodated to the wishes of the more liberal part of the present divided Cabinet. The "Times" newspaper is in the same interest, and its influence is incalculable."

NEW ENGLAND DIVINES.

The first article in the American Quarterly Review, just published, is entitled American Biography. It contains, among other notices, an account of the most celebrated Divines of the North. The following selections are from this part of the article.

The host of northern divines have been abundantly celebrated by their colleagues, disciples or friends. They supply curious and animated specimens of a numerous race of subtle theologians and godly pastors; men who preached unweariedly "with acceptance," and wrote with fulness and power; who rendered themselves, by indefatigable application, towering scholars—biblical; classical, and oriental. A number of them won, by their books and domestic renown, the highest academical honors from European Universities. The various toils of the pastors and teachers, seem to have been favorable to longevity; for the proportion of them is not small, who passed forty or fifty years in the ministry, and never suffered their pens to lie fallow for a day. Increase Mather was a preacher sixty-six years; he commonly spent sixteen hours a day in this study; and his sermons and other publications bore a natural ratio to that allotment. His son, Cotton Mather, was even more laborious and prolific. His biographers aver, that no person in America had read so much as he: —and it is recorded in his diary, that in one year he preached seventy-two sermons, kept sixty fasts, and twenty vigils, and *wrote fourteen books*. His pulpit discourses were "equal in length to those of his brethren," which, as he himself informs us, usually went a good way into the second hour. His publications amounted to three hundred and eighty-two; some of them being of huge dimensions. John Higginson boasts that no less than *ten* of the Mathers were serving the Lord and his people in the ministry of the gospel of Christ. Cotton was a shrewd and sage counsellor, as the following advice which he gave to his son, on the art of preserving mental tranquility, will attest.

"It may not be amiss for you to have two heaps, a heap of *unintelligibles*, and a heap of *incurables*. You will meet with some unaccountable and incomprehensible things, particularly in the conduct of many people. Throw them into your heap of *unintelligibles;* leave them there. Trouble your mind no further; hope the best. or think no more about them. You will meet with some unpersuadable people; no counsel, no reason, will do any thing upon the obstinate, especially as to the making of due submissions upon offences.—Throw them into the heap of *incurables;* leave them there. And so do you go on, to do as you can, what you have to do. Let not the crooked things that cannot be made straight encounter you."

The father of Jonathan Edwards, the Reverend Timothy, died in the eighty-ninth year of his age, having been a minister for sixty. Jonathan rose at four o'clock every morning, spent thirteen hours every day in his study, indited his sermons in full, for nearly twenty years after he began to preach, and reached the figures 1400 in numbering his miscellaneous writings. Eighty-two sermons are enumerated in the extensive list of his publications. He left, moreover, "a great number of volumes in manuscript." According to his biographers, he read with great avidity and delight, when he was not more than twelve years old, Locke on the Human Understanding. We have strong doubts whether he then comprehended his author; but he afterwards proved himself, in his celebrated Treatise on the Freedom of the Human Will, as deep a thinker and close a reasoner, in metaphysics, as the English philopher. By this masterly work, he gained at once the highest reputation in Europe. His admirer, Austin, does not forget to mention, that if "any gentleman desired acquaintance with his daughters, after handsomely introducing himself, by properly consulting the parents, he was allowed all proper opportunity for it." President Stiles, of Yale College, "a man of low and small stature, and of very delicate structure," died in a good old age, a prodigy of acquirements and faculties. He was an indefatigable preacher; an able professor of metaphysics, theology, jurisprudence, and history; a voluminous author in print; an unconscionable reader; an almost universal linguist; an adept in mathematics, natural philosopay, and astronomy; and his cabinet of manuscripts, at his death, consisted of forty volumes, besides an unfinished Ecclesiastical History of New England. His hobby was the discovery of the ten tribes of Israel; a pursuit in which he took incredible pains; and addressed voluminous epistles, in Latin, to Rabbis, Jesuits in Mexico, Greek Bishops in Palestine, Moravian Ministers in Astracan, and to Sir William Jones in Calcutta. The missive to Sir William consisted of more than seventy pages in quarto. Dr Samuel Johnson, born in Connecticut, was another such omnivorous and omniscient divine; in learning not inferior to the Johnson of England, in temper and manners much his superior. He was the head and oracle of the Episcopal Church in Connecticut. There was a Reverend Ivory Hovey of Massachusetts, long a principal physician of the body, who bore the load of ninety years without a staff; preached sixty-five years; wrote so many sermons that they could scarcely be counted, and kept a journal, in short hand, which finally occupied *seven thousand* octavo pages. Samuel Hopkins, from whom the sect called *Hopkinsians* derive their name, reached the age of eighty-three, though he frequently devoted eighteen hours a day to his studies, and framed sermons, and huge syntagmata without number. We observed among his works, a Dialogue, dated 1776, "showing it to be the duty and interest of the American States to get rid of their slaves." The Reverend Solomon Stoddard, of Northampton, Mass. who published a variety of polemical and other tracts, and plenty of sermons, wrote so fine a hand, that *one hundred and fifty* of his discourses are contained in a small duodecimo volume, which may be commodiously carried in the pocket. President Chauncy, of Harvard College, profoundly versed in the Greek, Latin, and Hebrew, Theology and Physic, slept very little, fasted and prayed enormously, "travelled beyond the boundaries of fourscore," still preaching and lecturing; and, in his sermons, always spoke of the wearing of long hair "with the utmost detestation," considering it as a heathenish practice, and one of the crying sins of the land. John Elliot, the apostle of the Indians, had a similar antipathy. He despised and abhorred the use of wigs and tobacco—he prayed against wigs;—preached against them; and ascribed to them most of the evils that afflicted the people.—President Chauncey's manuscripts fell into the hands of his son's widow, who married a Northampton deacon, who subsisted by making and selling pies. The pastry-cook deacon used the manuscripts as a lining for his patty pans—a service which deprived the world of them forever.

The great plurality of our clergy sided with their country in all the disputes with Great Britain,—they prayed and preached in favor of Independence, at the proper period; some even took up arms. It was especially natural and consistent in the New England ministers, to be republican patriots —they were proclaimers of civil and religious liberty—sturdy whigs, from the settlement. Old President Stiles, with his puny body and large soul, preached a discourse on the occasion of the death of George II. and the accession of George III., in which he admonished the latter against suffering any retrenchment of the *liberties* of New England. In the best known of his works, his History of the three Judges of Charles I., he is all for "republican renovation;"—he announced—before our revolution,—that the 30th of January, which was observed by the Episcopalians, in commemoration of the martyrdom of Charles I., "ought to be celebrated as an anniversary thanksgiving, that one nation on earth had so much fortitude and public justice, as to make a *royal tyrant bow to the sovereignty of the people.*" So *Jonathan Mayhew*,—the famous leader in what was called the Episcopal controversy, was, a republican of the boldest port. Such pastors contributed not a little to prepare the people for prompt and inflexible resistance to every attack on their rights.

It is unquestionable that the lives of the American clergymen have been sound as to morals, and active as to the duties of the priesthood. Instances of libertinism, obliquity, or indecorum, have been very rare comparatively. Making every allowance for the prudence or partiality of biographers, it is yet most edifying to find such proof, as these records afford, of domestic virtue, public exemplariness, devout diligence, combined with various talents, profound learning, scientific honors, and personal ascendency. The vices and the irregularities with which the ecclesiastical bodies of Europe and South America are reproached, have no place in the true history of ours—indolence, luxury, substitution, simony, licentiousness, horse-racing, cock-fighting, gambling, street-mendicancy, none of these things can be cast upon any portion worth mentioning, of the dead or the living ministers of the gospel in our country. This fact is, in part, one of the effects, and therefore one of the merits, of our political system, and the order of our society. Republicanism has its share in the honor, with whatever tendencies it may be charged, towards multiplication of sects and dispersion of doctrine.

ON MISQUOTING SCRIPTURE.

The following just remarks are from the Christian Observer of January.

"It is a very common practice, and one from which comparatively few, even of the ministers of Christ themselves, are perfectly exempt, to quote Scripture by ear or by rote, without sufficiently examining whether the passage referred to, really bears, in its place in the sacred writings, the meaning which the person quoting it attaches to it. The majority of the texts most currently cited in sermons and religious conversation, are so familiar to the ear of every person conversant with sacred topics, that there is often a danger of using them in a sort of conventional meaning rather than in their precise signification as found in the word of God. Hence arise many, if not most, of the perversions and mal-appropriations which have been so often noticed in your pages. Some persons may indeed quote scripture with systematic perversion of its meaning; but in general the faults alluded to arise more from ignorance, or inadvertence, than from a direct design to invent false glosses. To remedy this serious evil, I would earnestly recommend to every preacher and theological writer, and as far as possible to every private Christian, to quote no passage of scripture, either for the purpose of proof or illustration, which he has not at least once in his life fairly examined in its actual position in the word of God. He may not indeed always arrive, after all his efforts, at the real meaning of a passage; and he may even have the mortification of finding that various texts are popularly quoted with a meaning far wide of their genuine import in scripture, and to prove or illustrate points, which, though true in themselves, are *not* proved or illustrated by the passages under his investigation; but he will have the satisfaction of knowing that he has been honest in the search of Divine truth; and what he *does* quote he will quote conscientiously preferring the sense to the mere sound, and the word of God to the derivative comments of men."

IDLENESS.

"God hath given every man work enough to do, that there should be no room for idleness; and yet hath so ordered the world, that there shall be space for devotion. He that hath the fewest business of the world, is called upon to spend more time in the dressing of his soul; and he, that hath the most affairs, may so order them, that they shall be a service of God: whilst at certain periods, they are blessed with prayers and actions of religion, and all day long hallowed by a holy intention.

"However so long as idleness is quite shut out from our lives all the sins of wantonness, softness and effeminacy, are perverted, and there is but little room left for temptation;—therefore to a busy man, temptation is fain to climb up together with his businesses, and sins creep upon him only by accidents and occasions; whereas, to an idle person, they come in a full body and with open violence, and the impudence of a restless importunity.

"Idleness is called 'the sin of Sodom and her daughters,' and indeed 'is the burial of a living man,' an idle person being so useless to any purposes of God and man, that he is like one that is dead, unconcerned in the changes and necessities of the world; and he only lives to spend his time, and eat the fruits of the earth like a vermin or a wolf; when their time comes they die and perish, and in the mean time do no good; they neither plough nor carry burthens; all they do, either is unprofitable or mischievous.

"Idleness is the greatest prodigality in the world; it throws away that which is invaluable in respect to its present use and irreparable when it is past, being to be recovered by no power of art or nature."

Jer. Tayler.

[At the late ordination of the Rev. R. Brook Aspland, at Chester, (Eng.) the charge was given by Rev. R. Aspland, his father. From this able and interesting performance we select the following paragraphs.]

"What is it to be a Christian, but to acknowledge Jesus Christ to be the only master in Religion, and consequently to renounce all earthly laws in spiritual matters, and to disavow all expositions of Christ's words and discourses which do not appear in each one's conscientious judgment to express their true and pure and simple meaning! The Christian minister is especially bound to look continually to Christ as the only authority in matters of faith and the only rule in matters of practice. He has sworn fealty to Christ, who will not accept a divided allegiance. Not only is he bound to receive that for truth which Christ has taught, but also to hold that Christ has taught all that is necessary for salvation and all that is necessary to constitute the perfect Christian, and consequently to regard all that which Christ has not taught or enjoined, however true it may be, as but of secondary importance in the Christian scheme. Yet if this be the duty and the mark of a Christian, how few are there that care to understand much less to fulfil the character; and if this were the generally acknowledged standard of Christianity, and the generally received test of Christian obedience, how strangely would some of the creeds of Christendom shrink from their huge dimensions, and how plain and intelligible and acceptable and efficacious would be the religion of Christians!

"You rejoice, I doubt not, my son, in your profession as a Protestant as well as Christian minister, and truly the blessings that Protestantism has conferred upon the world are so great, that it is scarcely possible to prize the distinction too much, or to be too thankful to that all-wise and gracious Providence which raised up other men to labor for the deliverance of the church, and has permitted us to enter into their labors. But much as I value for you and myself the appellation Protestant, I should be ready to renounce the distinction if through any unhappy connexion of events and sinister interpretation of words, it should be regarded as the badge of a faction and the sign of the ascendancy of one party above another and the watch-word of domination and oppression. The true Protestant is he, of whatever church, who lifts up his voice against the attempt of any man or combination of men to yoke a creed or a ritual upon the neck of others. The essence of Protestantism is the right of every individual to judge for himself in the province of religion, to read the scriptures with his own eyes, to put his own interpretation upon them, and to act up to the convictions of his own mind and the dictates of his own conscience, without molestation, hindrance, or interference. It includes,

therefore, the right of every one to give up Protestantism itself in any of its forms, if inquiry and research shall discover 'a more excellent way' of religion; the right asserted and defined by the noble apostle when he says, *Let every one be fully persuaded in his own mind*, or, as the words may be paraphrased, Let every one indulge his own sense of what is true and right.* If professed Protestants stop short of this, they are inconsistent; and if the Reformers, from whom they derive their boasted distinction, did not extend their views thus far, it was because they did not see the necessary tendency of their own principles. You, my son, I trust, are a Protestant for others as well as yourself, and will give to every fellow Christian and every fellow man the right which you claim, and uphold by your ministrations the liberty of conscience, and whether the indulgence of that liberty lead men to or from your creed and your prayers, will equally maintain it to be sacred and inviolable.

* Rom. xiv. 5.—Unusquisque in suo sensu abundet. Vulg. Unusquisque propriæ menti satisfaciat. Pagnin.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, APRIL 7, 1827.

The moral and religious advantages which have in time past resulted from the annual observance of a day of Fasting and Prayer, are undoubted. It is to be presumed, however, that there have always been some, who have undervalued the privileges which such a day brings, and have abused it by profane and selfish indulgences. This has been more the case, probably, in cities, than in country towns. If in cities we sometimes witness a more enlightened, deep and active piety than is elsewhere found,—*there* we are often pained also, with more striking manifestations of irrelgion and impiety, and of the bold defiance of the wholsome regulations of society, and the rules of decent and orderly behavour.

As far as our observation extends, we are led to think, that in relation to the observance of Fast day, there is a decided improvement in most of our country towns. We rarely hear now, of shooting matches, and other profane and cruel sports which formerly disgraced the reputation of many of our country towns. We wish we could say as much, in regard to the manner of observing the day in our city. It is plain, indeed, that we cannot compel men to be religious. But it seems to us equally plain that we may and ought to compel unthinking and profane men to avoid those public noisy sports which annoy the feelings of the religious, disturb the solemnity of the day, and defeat the wholsome purposes for which it is expressly set a part. Either let us relinquish all pretence of observing the day religiously, or let our observance of it have the show at least of consistency and decency.

Our Common affords to thoughtless and profane young men and boys—(we speak now particularly to our city readers,) our Common affords to such, an inviting arena for lively pastimes and sports. And they are by no means backward, on Fast days in using it for such purposes, to the great annoyance of the sober and orderly part of the citizens, and, as we cannot but feel, to the great disreputation of the city. During the whole day, on Thursday, the Common was occupied in the manner here mentioned; and during the hours of church, particularly, the number of persons collected there was from *five* to *seven* hundred, whose continual shouting and horrible profanity must have been in the highest degree sickening and disgusting to every serious mind. We speak not of this by way of surprise that a large city should furnish so many persons of this description,—but by way of regret rather, that they should be permitted to assemble and pursue their sports in this public manner. The evil has probably grown to its present height by degrees, and occuring only once a year is more likely to be forgotten or overlooked by the authorities from one season to another. It is not an evil of difficult remedy. If an ordinance of the city be necessary to prevent it, let one be passed while the recollection of the evil is fresh in the mind.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

RELIGIOUS EDUCATION.—No. 4.

Manner of imparting instruction in a Sunday School.

The manner in which instruction is communicated to the young, is highly important, in a point of view in which it is too seldom contemplated. I mean its *moral aspect to the taught*. Some teachers allow too much of the abrupt air of mere authority to predominate in their manner towards their pupils.—This is objectionable, even when it extends to any unnecessary loudness or sternness of voice, and especially if the tone approaches to that of anger or impatience. But as for the personal rudeness, not to say violence, in which some teachers indulge—such as pulling and shaking their scholars, it ought to be regarded as treatment unfit for human beings; and, above all, when resorted to in connexion with subjects whose tendency is to allay every improper passion, and to cherish those hallowed emotions of peace and love which are peculiarly associated with the duties and employments of the christian sabbath. To the sensitive minds of children there is a world of importance in the looks and tone of their teacher; and especially when he is imparting instruction on that branch of christian duty which consists in the expression of kindness,—the very point, perhaps, which in the course of teaching he will oftenest have occasion to introduce.

Gloominess of manner, in voice or countenance, is another hindrance to successful instruction. This characteristic is usually associated with, or rather arises from, gloomy views of religion, or the too frequent introduction of ideas of death or of future misery. Every thing repulsive should be carefully avoided in religious instruction; and while the teacher exhibits religion as a serious reality having its place in our deepest thoughts, while he does not shun to present it occasionally in its most solemn aspect, and while he urges the danger of trifling with religious subjects; all his representations should leave, as a leading impression on the minds of the children, the great truth, that piety ensures, or rather is, the highest happiness of our being.

The manner of addressing the *understanding*, however, is as important as that of addressing the heart. In attempting to impart religious instruction, the great point is, in the first place, to fix the *attention*. The natural volatility of the minds of children is, if not foreseen and provided for or guarded against, a peculiar hindrance to their religious improvement. Towards obviating the evils arising from this source two things are of great moment: 1st, that the teacher, on giving a lesson, do not present too many objects to the notice of his pupils, or dwell too long on one; and 2d, that he select that view of every subject, which is most interesting to the imagination and the feelings. Long lessons and tedious talking about them, or cold abstract statements, cannot but render the Sunday School dull and disagreeable to the children. Another consideration connected with the preceding, is the importance of presenting every lesson in as practical an aspect as possible. It is of unspeakable value to the young to be so taught that their instruction necessarily comes into practice in the daily intercourse of school and the domestic circle—those peculiar fields for the exercise of kindness, meekness, and self denial.

To attain these great ends, *all* the instruction which is given should be rendered interesting and practical; so that the children may never be left to suppose that any thing they are taught in Sunday school, is merely information or knowledge. The minds of the scholars, themselves, should be brought into full action, for their own improvement!—close and frequent interrogation should be used, as a preventive against the mind wandering off on becoming inattentive.

But it will be better, perhaps, to enter at once on the manner of instruction as applied to each of the various kinds of lessons mentioned in my last communication.

1st. *The lesson from the New Testament.*—If the children in a given class are far enough advanced to be able to read, the most useful method of conducting the lesson will be, that the teacher put to each scholar a question, the answer to which is contained in the verse to be read by each; and it is desirable that the answer be as much as possible in the pupil's own words. If a difficult or obscure passage or phrase occurs, a question upon it will direct the attention of the class more forcibly to it, and prepare the minds of the children to receive the explanation more effectually. Great pains should be taken to avoid a long continued reading, whether on the part of the scholars or the teachers. Every lesson should be divided, relieved, and enlivened, by oral question and answer; as it is very easy to read or talk children into a dull and impenetrable state of mind; and the ingenuity and diligence of the teacher are the only reliance for preventing the little readers from perusing a passage of scripture with perhaps few or none of the ideas on their minds, which it was intended to convey. The effect of frequent questions is to rouse the attention, stir the thoughts of the readers, and lead to those reflections or impressions which the teacher wishes to produce in those whom he is instructing.—When time permits, it will be well to go over the lesson a second time, without book. The teacher's explanations should embrace every thing that can throw light on the part of scripture which he selects—illustrations should be drawn from geography, history, travels, and every other source of information usually concentrated in good commentaries. With the younger classes, especially, the lessons will be taken to best advantage from the evangelists; and, at first, should be confined to the simplest and easiest passages.

2d. When a *hymn* is taken for the second lesson, an easy method of securing the attention of the children, is, to let them read it simultaneously, verse by verse—another method is to put questions to all, promiscuously, on every verse or line; full explanation in both cases being given, where any thing difficult or highly figurative occurs. It is well too for the teacher to dwell upon and amplify the thoughts with collateral reflections, so as to imbue the children's minds more thoroughly with the spirit of the hymn. To say that the hymn should be carefully selected, so as to present nothing very abstruce or extravagantly fanciful—is hardly necessary. The teacher should remember that in inculcating a hymn, in childhood, he is forming, to a great extent, the intellectual taste of maturer years.

3d. The lesson from the *Old Testament* should be conducted much as that from the New—with this difference that, as a principal object is historical information, the illustrations from geography, &c, may properly be more full than in the lesson from the New Testament, in which direct personal instruction and exhortation are chiefly intended.

4th. The *conversation on the works of God* should usually be restricted to one or a few objects; and, as far as consistent with the arrangement of the room and the scholars, should be aided by the exhibition of the objects described, or of the best attainable representations of them. This is a wide field of instruction; it is commensurate, in fact, with the whole range of science. A judicious selection of subjects, embracing the striking features of outward nature, animated and inanimate, is the principal requisite to good instruction in this department.

5th. When a *narrative* from real or imaginary life is used as the vehicle of instruction, it is more advisable that the teacher should recite it, *orally*, than read it to his class; especially if the children are young. An occasional question in the course of the narrative, and particularly at the places where a useful moral may be thrown in, will sustain the attention of the scholars, and attract it more forcibly to the practical and useful thoughts which it may suggest.

That the *singing of a hymn* should be introduced at the opening and the closing of the school exercises, will appear desirable to all who feel the power of this part of devotion, in private or in public exercises among adults. Children enter into this department of worship with delight, and commonly need little urging to join in it. The chief thing requisite is to provide opportunity for preparatory practice; as in common education, unfortunately, the cultivation of music has no place.—At least a quarter of an hour, every Sunday, might be advantageously, devoted to this object—the same hymns being used which are to be sung as a part of the exercises of the school. An arrangement such as this will, in a few months, enable the children to sing with very considerable accuracy and effect.

The *length* of every lesson, and sometimes the *choice of the lesson* itself, should be regulated by the age and capacity of each class; so that the children may enjoy the full benefits of a regular course of religious instruction, adapted to every year of their lives. The scholars who have reached the age of fourteen or fifteen, may enter on the elements of Natural Theology, the Evidences of Revealed Religion, and every other branch of religious knowledge which may be useful to them as christians in adult life; or by which they may themselves become suitably prepared for being useful teachers in the Sunday schools. This class might, where circumstances permit, be taught by the minister himself,—which could not only benefit the youth personally, but favor a strong personal attachment of gratitude and respect toward their pastor.

In a future paper I will endeavor to point out the ways in which parents may aid and perfect the exertions of the instructers of their children, and some of the duties of teachers in relation to their influence with children and parents.

A TEACHER.

FOR THE CHRISTIAN REGISTER

CANDOR.

"No one can tell how far uncharitable prejudices may carry him in guilt, if he allow them to harbor and gather strength within his breast."

I was led to the contemplation of the subject standing at the head of these remarks, from perusing some late numbers of your paper, and the "Recorder and Telegraph." I profess to be no *bigot* in religion, which leads me to peruse the writings of almost every sect—and to read with equal avidity sentiments and doctrines from which I may dissent, as well as those in unison with my own faith. For I consider *free* inquiry inculcated in the holy precept, "prove all things, hold fast that which is good."

The first fruits of an "evil spirit" are calumny and detraction; by which society is often embroiled, and mankind set at variance one with another. And is it not true, that the same disposition of mind which renders a man jealous and unjust towards his neighbor, will incline him to be querulous and impious towards God?—Regarding this sentiment as correct, independent of other facts so fully spread upon the leaves of inspiration in its support, permit me to ask, whether it wisely becomes any of the children of men, to assume the character, or prerogative of Omnipotence, and sit in judgment upon their fellow mortals? I would rather point such to the history of the Pharisee and Publican who went up into the temple to pray. The idea of *infallibility* appears to attach itself so strongly to some religious sects, that the man of candor, and charity, and reflection, cannot but turn from the consideration of it with feelings of pity, if not disgust. True religion renders it our duty to "abhor that which is evil," and on some occasions to express our just indignation against it. It teaches us when we behold "the mote," in our brother's eye, to consider carefully whether there be not a beam in our own. Candor commiserates human frailty, and judges of others according to the principles by which it would be reasonable it should judge of us. We should place charity or candor at the head of all the gifts and endowments which can be possessed by man. It assures us that "though we had all *faith*, so that we could remove *mountains*," yet if we be destitute of charity it will profit us nothing.

It is no doubt one of the misfortunes incident to our present existence, that some of our good dispositions are apt to betray us into frailties, and sometimes into *vices*. And it is often the case that the attachment we contract to the church to which we belong, or to some political party, under whose banner we may be enlisted, serves to *confine* our feelings and affections within too narrow a sphere, and frequently gives rise to violent and unnatural prejudices against such as may be found adhering to other classes or opinions in the community. Thus men are too often led to claim the exclusive possession of goodness and of wisdom. And not content with arrogating to themselves the privilege of being right, they are generally too much disposed to represent all others as wholly in the *wrong*. From this cause it may often arise, that persons of naturally well disposed minds, through the strength of party attachments, are involved in the crime of uncharitable judgment. We have but little encouragement to think well of *that* man's heart, who is at all times, and on every occasion, disposed to think the *worst* of others. Zeal for their own principles has sometimes prompted men to view those of a different persuasion in the odious light of bigotry, or uncharitableness, in which every sentiment of humamity and truth has been extinguished.—Yes, often has it been that the mild influence of that HOLY religion, which breathes nothing but good will and gentleness to man, has proved inefficient to restrain even the violent and bloody hand of persecution; and in like manner an uncharitable spirit, raging among contending parties, has filled the world with calamities and crimes, which would afford to the *enemies* of religion cause of partial triumph.

But how does the spirit of GOD view this crime of uncharitable judgment? It considers it nothing less than an invasion of the prerogative of the most High, to whom alone it appertains to search all hearts, and to investigate and determine concerning every character. "Who art thou that judgest another man's servant?" to his own master he standeth or falleth. "Judge nothing before the time, until the Lord come, who shall make manifest the counsels of the heart." We know that other graces besides charity are necessary to fit and prepare us for a better world: we know that without piety towards God, and faith in the Redeemer, our charity towards men would be defective and useless. But *this* we *know also*, that in the heart which is wholly *destitute* of candor, and charity, and fairness, the spirit of God cannot certainly dwell. Whatever *appearances* of religion the uncharitable man may assume, yet on him the Sovereign of the Universe cannot look with favor or approbation. It would appear by the spirit manifested by some in the community, that nearly all true religion had forsaken the land; and that like the Prophet Elijah, in a time of prevailing corruption, they are ready to exclaim "*I* even *I* only am left to serve thee." But Jehovah said, "yet have I left me seven thousand men in Israel, who have not bowed the knee to Baal. (1 Kings, 19. 13, 14.)

Throughout all the stages of human life, candor is one of the most honorable distinctions of the human character. It is almost invariably connected with magnanimity of principle. It is justified by wisdom, and is every way suited to the relation in which we stand to each as moral and accountable beings.

AQUA HOMO.

FOR THE CHRISTIAN REGISTER.

EVENING LECTURES.

There is much difference of opinion existing among Christians, as to the expediency of *Evening Lectures* for the purpose of religious worship. The objections urged by some are, that they tend to unwarrantable zeal, violent excitement, temporary goodness, neglect of more important duties,—deceive the weak, create divisions, are not enjoined in Scripture, enforced by conscience, or necessary. Others apprehend they cannot serve the *Deity* too much, and that every opportunity for the Worship of the Sanctuary ought to be improved and encouraged.

Perhaps neither of these are correct. A course directed by circumstances, to be left with the discretion and prudence of those, whose business it may be, to guide the affairs of the Church, would give a more satisfactory issue.

That there are times and circumstances when evening lectures properly conducted, are in a high degree proper and use useful, will not, I hope be denied.

The truth of this seems to have been well tested by the attention and interest which have followed those recently established for the evening of each Sabbath, by the Unitarians of this City. No one who has listened to the pious, and learned discourses, which have been delivered on these occasions, would say his time had been unprofitably or unpleasantly spent. To the lovers of worship, of piety, of rational Christianity, it has no doubt been a feast to the soul. None would think a service breathing so much of devotion, although requiring an evening attendance, did not produce benefit or a help to personal holiness.

In populous places where there is so much religious controversy, and so many worldly objects to engross the attention, and so many temptations to sin, it may not be doing too much to provide additional opportunities for religious instruction and worship, independent of the Sabbath day.

Allow me to suggest the inquiry, for the consideration of Unitarian clergymen in the country, especially in thickly settled places, whether they would not find their own hands strengthened and the cause of truth and godliness promoted by the establishment of occasional *evening lectures*.

We are not so distrustful as to fear that the talents, piety, and principles, of the ministers of this persuasion, would not claim as much respect and attention for religion, and in the end result in as much genuine piety, and establishment of moral character, as is created under the auspices, of what is called a "revival" by others. And if not able to catalogue the precise number of persons who have been influenced by their doctrines as good evidence would remain,—the virtue of the people.

Another circumstance in favor of evening meetings, is that there will always be found those who think there can be no true goodness without it savors of great zeal, and conforms to the religious custom of others. If to this we add the consideration that there are many who love the place of worship, but whose poverty alas compels them to seek it in darkness,—and that there are many also who from various causes will not attend at other seasons, we shall be willing to be "instant" even "out of season," that by all means none shall fail of the opportunity to know the truth.

H

FOR THE CHRISTIAN REGISTER.

ORDINATION.

[We gave in the last Register, a brief statement of the Ordination at Worcester. An obliging correspondent has furnished a more particular and full account, which we insert below.]

On Wednesday the Rev. Alonzo Hill was ordained as colleague pastor with the Rev. Dr Bancroft over the Second Congregational Society in Worcester. The order of exercises were as follows:—Introductory Prayer and reading of the Scriptures by the Rev. Alexander Young, of Boston;—Prayer by the Rev. Dr Harris, of Dorchester;—Sermon by the Rev. Mr Brazer, of Salem;—Ordaining Prayer by the Rev. Dr Kirkland;—Charge by the Rev. Dr Bancroft;—Fellowship of the Churches by the Rev. Mr Ripley of Boston;—Address to the Society by the Rev. Dr Thayer of Lancaster;—Concluding Prayer by the Rev. Mr Allen, of Bolton.

It is sufficient to say that the services were worthy of the Gentlemen who took part in them.

We have seldom been present at an ordination in which all the exercises have been so ably conducted.

Mr Brazer's text was from Col. i. 27, Christ in you the hope of Glory. We fear we should not do justice to the discourse if we were to give an outline of it. We shall therefore content ourselves with observing tive it holds out was eternal happiness.—that the object of it was to prove that it was the great design of Christianity to form inward purity and holiness; and that the great mo- The preacher took a luminous and comprehensive view of this subject; and the whole discourse was distinguished for that clearness, force and impressive manner, which characterize the style and composition of the Gentleman, who delivered it.

The most affecting and interesting performance was the charge. The venerable pastor spoke with great feeling and earnestness of the trials and difficulties the society had to encounter at its formation. He observed, that it had existed 42 years; that from some differences of opinion respecting the Arminian and Calvinistic doctrines a small band had withdrawn from the old Society and succeeded, after many sacrifices, in building a new Church He remarked, that the opposition was so strong against more liberal principles that only two of the neighboring clergy were willing to assist at his own ordination. He further observed that at that time there was only *one* avowed Unitarian in his Society. This one, we believe, was a gentleman as distinguished for his patriotism as for his liberality and piety.—He then alluded to the harmony which had ever prevailed among the lay members of the different societies, notwithstanding the differences of religious opinions. He spoke of the present state of the society and congratulated the pastor elect upon the favorable circumstances under which he now entered on his labors—and concluded with stating the duties he was required to perform. All the exercises were such as to promote true Christian benevolence and catholic principles, and were listened to with deep interest by a numerous and highly respectable audience. The music was uncommonly excellent. After the services the clergy of all denominations and candidates for the ministry were invited to dine with the ordaining council at Thomas' Hotel, where a sumptuous dinner was provided. We are happy to say that ardent spirits were entirely excluded during the day and that nothing occurred to interrupt the solemnity of the occasion.

RELIGIOUS SUMMARY.

Sunday Evening Lecture. This lecture will be held tomorrow evening at the Church in Federal street. The services will commence, as usual, at half past six o'clock.

Liberal things in the West. The CHRISTIAN MESSENGER, a periodical pamphlet published at Georgetown, Ky. continues to support the cause of Christian liberty and free inquiry. The number for March contains extracts from Dr Channing's Sermon, and from the liberal publications of New England.

Christian Visitant. The second number of this catholic and practical christian publication is just issued from the press. It is published by N. S. Simpkins & Co. Court street. The contents will be given in our advertising columns next week.

The Treasurer of the Evangelical Missionary Society in Massachusetts acknowledge the receipt, by the Rev. Mr Peabody, of Springfield, of twenty two dollars from the Auxiliary Female Society in Springfield.

Mr Thomas Campbell, who, (says the Monthly Repository,) "is not more distinguished as a poet, than as the friend and advocate of liberal principles," has been unanimously chosen *Lord Rector*, of the *University of Glasgow*. This choice is in the students, and the election is considered a proof of their devotion to the cause of civil and religious liberty. The result of the choice is said to have been contrary to the wishes of the Professors, who would have preferred Mr Canning.

Notice. A meeting of ladies will be held on Wednesday, April 12th, at 11 o'clock A. M. in Franklin Hall, No. 7 Franklin street, to consider the expediency of forming a Society for the protection and encouragement of female domestics. It is well known that there are persons peculiarly exposed to danger in a place like this; especially when newly arrived from the country, and strangers to city temptations. It would be one object of the Society to provide means of guarding them from such exposures. Another object would be to encourage industry, fidelity and virtue, by the offer of premiums, and in other ways; and in this manner secure a preference for the worthy over the unworthy, by checking the habit of giving false recommendations. It is thought that by the measure proposed much of the difficulty and embarrassment, complained of by housekeepers, may be removed, while an essential service may be rendered to a very deserving and very exposed class of young women. Similar Societies have been formed in London and New York, have gone into successful operation, setting most encouraging examples of doing good.

Those ladies who take an interest in this subject are earnestly requested to attend the meeting.

The object proposed in the above communication is worthy the attention of the benevolent ladies of our city. We have long thought that much injustice is done to deserving domestics, by the false recommendations that are often thoughtlessly given to the undeserving. Any expedient which will prevent this evil, will be an essential good. Much service may also undobtedly be rendered to a deserving class of young women, by providing a temporary resort and employment, especially for such as are newly arrived in the city, in search of situations as domestics, or who, through any caprice or injustice of their employers, or unfortunate changes in their circumstances, are unexpectedly thrown out of employment.

Sunday Schools. It is stated in the Sunday School Visitant, that TEN *Sunday School Missionaries*, will probably be employed in Massachusetts, during the present season.

This is one branch only, though an important branch, of the systematic operations that are on foot in the community, whose ultimate aim and purpose is the controul of the public sentiment. From what class of men are these missionaries elected? And what is the style and character of the instructions they impart? We would be far from intimating that they are men who would knowingly inflict an injury on the community. At the same time, we doubt not that a system of measures is in operation, of which they are the active promoters, whose tendency is in a high degree unfavourable to our christian liberties.

Glasgow Unitarians. The Unitarian Divinity students of Glasgow University, held a meeting in November last, at which a Unitarian Missionary Association was formed to disseminate the truths of the gospel, by preaching and distributing religious tracts at the places around Glasgow, where no regular minister is stationed.

Bible Society. A Sermon will be delivered before "The Bible Society of Massachusetts," in the Old South Church, by the Rev. Henry Ware, jr, on Thursday, the 12th inst. at seven o'clock, in the evening, when a collection will be taken to promote the objects of the Society.

A man has lately published in France, selections from the New Testament, with the avowed object of holding up our Saviours example as a model for imitation, but omitting allusion to miraculous agency. This work has been prosecuted, and the publisher severely punished, as for an offence against the religion of the state, for an *atheistical* and *immoral* work.

There are two circumstances that strike us as curious in this affair. First the absurdity of the publisher, in selecting as a pattern of moral rectitude, the example of Him, who, if the author's theory be correct, devoted his life to the maintenance of a monstrous imposition upon human credulity; and secondly the ingenuity of the prosecutors in finding out that a selection from the Scriptures could be considered an irreligious and *atheistical* work, not for what it contains, but for what it does not contain.

The affair is said to have excited much attention, and an angry discussion in the French Journals.

The abuses of the established religion are attacked, on the one hand, and on the other it is replied that it is necessary for political order that some religion be established; that whether it be a bad one or not is a matter of secondary consideration; and therefore that the prosecution of opinions hostile to any establishment is justifiable and for the good of Society.

The Rev. Richard Wright, is known by reputation to many of our readers, not only as a writer of uncommon clearness and point, but as a most indefatigable, self-denying minister of the Gospel. Those who have read his account of his missionary life and labours* need not be told with what zeal and perseverance and christian cheerfulness, he has struggled along through many difficulties, and against many discouragements, and opposing obstacles, in his attempts to disseminate, and to establish in the minds of the common people the plain simple and unadulterated truths, of christianity. Mr Wright for several years past, has been settled at Trowbridge, on a small salary, where, on account of his advanced years and growing infirmities of body, it was expected that he would spend the remainder of his days. We understand however, by the Christian Reflector, of February, (published in Liverpool) that Mr. Wright has lately engaged to remove to Kirkstead, in Lincolnshire, and to officiate as minister of that place.

* This work may be obtained at this office for one dollar. It is sold for the benefit of Mr Wright. The English retail price is eight shillings Sterling.

LITERARY.

A volume of *American Sketches*, by a native of America, is announced in the London Literary Report for February. They comprehend "National Characteristics of Life, Literature and Manners."

Messrs Carey & Lea are about to publish a work, which is understood to be from the pen of Alexander Everett, Esq. Minister Plenipotentiary of the United States at Madrid, and which bear the title—"America, or a General Survey of the political situation of the several Powers of the Western Continent, with conjectures on their future prospects. Matre pulchra filia pulchrior.—By a citizen of the United States, author of 'Europe,' &c."—*Nat. Jour.*

The Providence Journal announces as about to be published by the Rhode Island Historical Society, Roger Williams' "Key into the Language of America, or an Help to the Language of the Natives in that part of America calle i New England," &c, printed in London, in 1643; and observes that the transcript was procured through the medium of Zachariah Allen, Esq. from the only copy of the work known to be extant, preserved in the Oxford Library in England. This is probably the work, the most valuable part of which was re-priated in Vol. III, of the first series Mass. Hist. Collections, from a copy "printed in London, in 1643, in a small 18mo. volume," in possession of the Historical Society of Massachusetts.—*N. H. Jour.*

It is said that Dr Spafford of Bradford is preparing a Gazeteer of Massachusetts. He will give a general Geographical account of the state, and a chronological table of the most interesting historical events; there will follow a generol account of the counties, and an alphabetical list, and description of the towns.

Institution for the Instruction of School Teachers. We have received the following particulars on the subject of an Institution which arrested much attention during the late session of the Legislature, and will probably be again considered by the new General Court.

Some enterprising individuals, inhabitants of Lancaster, during the last year, subscribed an amount of money sufficient to erect a very commodious brick building two stories high, containing two very large rooms, and four smaller ones; the building was erected last Summer, and application was made to the Legislature for an act of incorporation as an Academy, but the application failing the proprietors voted to offer to Mr J. G. CARTER the building free of rent forever, provided he kept or cause to be kept a school for children of both sexes. In addition to this a few individuals made up a purse of between two and three thousand dollars as a farther inducement for him to settle in that town and establish there his contemplated Seminary for the education of children and youth generally, and Instructors of the Common Schools in particular. The inhabitants of the town of Shrewsbury had offered the sum of five thousand dollars as an inducement to MR CARTER to establish himself there; but, we learn, that he, considering that in Lancaster a building was already erected to his hand, and that its cost together with what the people subscribed in money, amounted to as much as was offered in *Shrewsbury*, thought it best on the whole to establish the Institution in Lancaster. He will thus be able to get it in operation a year earlier than he possibly could have done if he had taken any other place.—He has purchased a tract of land of about sixty acres in the centre of that beautiful town, and on it stands three large and commodious dwelling houses which he designs for boarding houses. The natural advantages of the place we are acquainted with. It is the centre of Massachusetts and New England, and possesses great facilities of intercouse with every part of the country, thirty miles distant from the capital.—*Cent.*

SUMMARY.

On Monday morning the body of a man named John Frazer an Irishman was found dead in a shed at the southern part of the city. Verdict, death by visitation of God.

Amongst the many national curiosities that are to be found in the state of Pennsylvania, there are perhaps none that bear a more conspicuous place than the ebbing and flowing spring, near the margin of the Frankstowa branch of the Juniata river, about five miles below the village of Frankstown, Huntingdon county.—The writer of this article has often witnessed the flux and reflux of this spring as much as three or four different times in the course of an hour. At other times it will run with a strong and steady current for six or eight hours together, gradually diminishing away and ceases running altogether, so long that the channel becomes in a manner dry; then again gradually commences running as strong and steady as before.

It is supposed by naturalists to be occasioned by a pool or reservoir of water in the heart of the hill from which it issues, and which is thus actuated by subterraneous wind engendered in the bowels of the earth. And indeed this conclusion appears to be just, as the flux at the commencement is accompanied by a sensible gurgling noise in the earth, which is undoubtedly caused by the air forcing its passage outward. Hence it is called a natural syphon. The water of this spring, several years ago, was thought to contain medical qualities, and a bath was accordingly fitted up; but the idea was found to be fallacious.

Another circumstance which adds to the curiosity of this spring, is, that at the distance of about three or four feet from where this spring rises, there issues forth another stream, which runs at all times with a strong and undeviating current, without the least sensible variation from the irregular fluxions of its neighbor. At the distance of a few rods, both streams fall into one channel and thence bend their course to the Juniata river.—*Venango Democrat.*

A bill for the improvement of the navigation of the Hudson has been passed by the house of assembly of New York. By this bill, $14,000 are appropriated for the purchasing of a dredging machine for clearing out the Overslaugh, provided the citizens of Albany and Troy will give security that a sufficient sum shall be raised for the working of the same for the space of two years.

Gen. Benjamin Pierce has been elected Governor of New Hampshire.

Lotteries. A bill to regulate the sale of lottery tickets in the state of New York, has passed both houses of the legislature. It provides that the selling of tickets in lotteries not authorized by the state, shall be punished as a misdemeanor, by fine and imprisonment, fixes the prices of licences to venders in this city at $500—in Albany at $250, &c. and prohibits the sale of tickets in shares.

Fire. A letter from Augusta, Maine, dated 3d instant, says, that the noble bridge across the Kennebec, at that place, was destroyed by fire that morning. It was first discovered about midway of the bridge, and spread with great rapidity. The bridge was about 500 feet in length, and cost $25,000. A store on the west end of the bridge, occupied by Mr E. Jones, was also destroyed. It was supposed to be the work of an incendiary.—*Salem Register.*

The bridge was roofed. Some Shares were insured in this city.

Northwest Passage. In a letter from Mr Douglas, the Botanist, to Dr Hooker, dated from the Great Falls on the Columbia River, 24th March, 1826, there is the following curious paragraph respecting the Northwest Passage:—"There is here a Mr Macleod who spent the last five years at Fort Good Hope, on the Mackenzie River. He informs me, that if the Natives, with whom he is perfectly acquainted, are worthy of credit, there must be a Northwest Passage. They describe a very large river, that runs parallel with the M'Kenzie, and falls into the sea near Icy Cape, at the mouth of which there is an establishment on an island, where ships come to trade. They assert that the people there are very wicked, having hanged several of the Natives to the rigging; they wear their beards long. Some reliance, I should think, may be laid on their statement, as Mr Macleod showed us some Russian coins, combs, and several articles of hardware, very different from those furnished by the British Company. Mr Macleod caused the Natives to assemble last Summer, for the purpose of accompanying him in his departure for Hudson's Bay. The sea is said to be open after July. This gentleman's conduct affords a striking example of the effects of perseverance. In the short space of eleven months, he visited the Polar Sea, and the Atlantic and Pacific Oceans, undergoing such hardships and dangers, as perhaps were never experienced by any other individual." This letter, from which this is an extract, with various others from Dr Richardson and Mr Drummond, to Dr Hooker, will be published in the forthcoming number of Dr Brewster's Journal of Science.

Edin. Eve. Cour.

Freshet. For two days past the Hudson river, opposite Troy, has been higher than at any time previous for several years. Most of the stores on the lower side of River-street are five and six stories high towards the water and three stories fronting the street. The lower story of these stores is entirely under water, and on Wednesday evening many merchants where engaged in removing their goods from the second story, from an apprehenston that the water might reach them even there. The weather since Wednesday morning, has been quite cool, and yesterday the water begn to subside. Two small buildings on the dock belonging to Pattison & Hart, and used in the summer for storing merchandise, have been carried away, and some other property lost. The flood, it is supposed, is chiefly from the Mohawk and Hoosick rivers.

Coal. We are informed that the persons who are boring for coal in South Hadley have penetrated to the depth of more than 60 feet. The strata perforated are chiefly sandstone of different colours—red, darkgrey, &c. and thin beds of coal. We are told that when the auger had sunk to the depth of about 60 feet, it struck a vein of water, which immediately rose to the surface—a circumstance which strengthens the hypothesis of the New Jersey pamphlet, noticed in Silliman's Journal.—*Hamp. Gaz.*

The amount of donations to the Philadelphia Greek Fund, is $16,670.

Extract of a letter dated Teneriffe, 25th Jan. 1827.

Harricane at Tenerife. I landed safe in this island on the 12th of November, though after a most fortunate and narrow escape of being shipwrecked on this coast in one of the most awful storms that I believe ever visited any country.—On the 7th, at 4 P. M. we were within three leagues of the land; but the captain, fearful of the looks of the weather, determined on putting again to sea, which providentially saved us; for about 7 the hurricane commenced, and had we been near land, we must inevitably have been dashed to pieces, as was the misfortune of the French ship Belle Gabrielle, from Bordeaux, bound to Bourbon, which was wrecked off this town that night, and of nineteen persons on board, only four were miraculously saved. At Santa Cruz four foreign vessels were wrecked, but the crews all saved. All this however, was nothing in comparison with what happened on shore. The greatest part of the beautiful valley of Oratovo was converted into a barren desert by the immense torrents of water that rolled down the mountains, sweeping before them lands, forests, houses, cattle and human beings. To form a just idea of the damage done, it requires to have a knowledge of the peculiar formation of the island; but suffice it to say, that at least, lands to the value of five hundred thousand dollars were swept away, and only the barren, naked rock left behind.

A great number of new ravines, of dreadful depth, were formed, and the face of the country entirely changed. From the official returns made of the general damage, it appears, that two hundred and forty-three persons were drowned by the torrents, three hundred and eleven houses entirely carried off, one hundred and twelve greatly damaged, and one thousand and nine head of cattle destroyed! All this seems incredible, as the work of about ten hours—but so it was. Many, very many years must elapse before this unfortunate country can recover from this dreadful visitation. Many farmers, who had all they could wish for, have been left without a shirt, and several families were entirely annihilated.—*N. Y. E. Post.*

Bolivar. It is difficult to read the letter of Bolivar, and suspect him at the same moment of the design imputed to him. If he really means to play over the farce of the "Lupercal," and, like another Cæsar, refuse thrice the kingly crown, he should have used words more ambiguous in their sense, and less firm in their tone. After declaring that he renounces "a thousand and a million times," (such is the phrase in the original) the Presidency of the Republic, and that "Congress and the nation must receive this abdication as irrevocable," he must have more than the ordinary effrontery of usurpers, to recant his asseverations, and play the despot at last. Not even the plea of the necessities of his country would serve him in that event; for he must know by this time their extent and pressure. Such expressions as the following, if not as sincere as they are strong, must come from the rankest hypocricy.

"In vain do I wish to propose the example of Washington, as my defence; and in fact as mere exceptions can effect nothing against the experience of the world, which has always been oppressed by the powerful; I sigh between the distresses of my fellow-eitizens, and the sentence that awaits me in the judgment of posterity. I myself am aware that I am not free from ambition, and therefore desire to extricate myself from the grasp of that fury, to free my fellow citizens from all inquietude, and to secure, after my death, that reputation which I may be entitled to for my zeal in the cause of liberty."—*Baltimore Gazette.*

Extract of a letter to the Editor of the Baltimore Gazette, dated Lima, 13th December, 1826.

Since the recent adoption of the New Constitution of Peru, which is predicated pretty much upon the one proclaimed in Bolivia, every thing in this country depending upon the consolidation of the government, begins to assume a new appearance. In fact, the *constituted authorities* of the country are now universally *respected*, the police well regulated and happiness generally diffused, as far as my observations extend, throughout all the ramifications of society.

The Peruvians, as an evidence of their attachment to Bolivar, and confidence in his integrity, have chosen him President for life.

MARRIAGES.

In this city, on Wednesday evening last, by Rev. Mr Dean, Mr David Mead, to Miss Sarah Maria Jefferson Webber.

On Sunday evening, by the Rev. Paul Dean, Mr Albert Smith, of this city, to Miss Lucy Easterbrooks, of West Cambridge.

DEATHS.

In Belfast, Me, Capt. Samuel Cunningham, aged 80. Mr C. was born in Lunenburg, Mass. in 1733.

January 25, in the 60th year of his age, the Rev. J. EVANS, L. L. D. Pastor of the Baptist Church in Worship Street, London, and author of the "Sketch of all Denominations," and other works.

On the 26th Nov. on board his Majesty's ship Revenge, on her passage from Malta to Naples, FRANCIS RAWDON HASTINGS, Marquis of Hastings, Earl of Rawdon, &c, aged seventy-two years.

In England, John Flaxman, a celebrated painter, in the 72d year of his age.

On the 9th of Jan. after a short illness, Elizabeth O. Benger, author of several interesting and popular works.

VALUABLE SCHOOL BOOKS,

PUBLISHED by *LINCOLN & EDMANDS*, No. 59 Washington Street, Boston.

☞As the Spring Schools will soon be opened, the attention of Committees and Instructers is invited to the following works, which have received general approbation in the city and through the country.

Kelley's First Spelling Book, designed for Sunday and common Schools. Handsomely printed from stereotype plates. $1 per dozen.

Kelley's Second Spelling Book, designed for the common School in America, containing the elements of the English language. Beautifully stereotyped, and handsomely printed on fine paper. $2 per dozen.

Primary Lessons in Arithmetick, by Frederick Emerson, Second Edition, improved and enlarged. 60 cents per dozen. $4,50 per hund.

Elements of Arithmetick, by James Robinson, jr.—$1 per dozen

Temple's Arithmetick, a new edition improved. $3 per dozen.

The American Arithmetick, by James Robinson, jr. 75 cents.

The Classical Reader. A Selection of Lessons in Prose and Verse. By Rev. F. W. P. Greenwood, and G. B. Emerson of Boston.

The Biblical Reader, consisting of selections from the Sacred Scriptures, with Questions and Reflections for the use of Schools, by Rev. J. L. Blake, A. M.

Richardson's American Reader, a selection of Lessons for Reading and Speaking, wholly from American authors. By Joseph Richardson, A. M. of Hingham. $3 per dozen.

The Pronouncing English Reader, being Murray's Reader, accented by Israel Alger, jr. Price 62 and 75 cents.

Pronouncing Introduction to Murray's English Reader.

The Pronouncing Testament. Above 30,000 copies of this correct stereotype edition have already been sold.

The Child's Assistant in the Art of Reading, consisting of easy lessons adapted to young children. By Samuel Temple, A. M. Author of "Practical Arithmetick," Price 12 1-2 cents.

Alger's Murray, being Murray's own Abridgement of his Grammar, with copious additions from his larger work. By Israel Alger, jr. It is so copious, as in most cases to supersede the necessity of a larger work. $2 a dozen.

Murray's Exercises, a new and greatly improved stereotyped edition. By I. Alger, jr.

Alger's Book keeping, on a new and improved plan.

Dr Adam's Geography and Atlas, on a plan highly approved. Geography $1—Atlas, 50 cents.

Blake's Natural Philosophy, being Conversations on Philosophy, in which the Elements of that Science are familiarly explained, and adapted to the comprehension of young Pupils. Illustrated with Plates. With illustrative notes, Questions, and a Dictionary of Philosophical Terms. By Rev. J. L. Blake, A. M. $1 50.

Walker's School Dictionary, a beautiful edition, from stereotype plates, and printed on good paper. Price $7 50 a dozen.

Lincoln's Scripture Questions. 12 1-2 cents.

march 31.

INSPIRATION OF THE SCRIPTURES.

A SERMON, delivered at the ordination of the Rev. Messrs Scales and Crosby, by Rev. Justice Edwards, of Andover, on the Inspiration of the Scriptures, is just received by

LINCOLN & EDMANDS

April 7.

PROPOSALS,

FOR Printing by subscription an edition of the Pronouncing Bible, Royal 12mo.

LINCOLN & EDMANDS, No. 59 Washington-st., Boston, offer for subscription an edition of the Pronouncing Bible on the most liberal terms. This edition of the Bible is accented in a manner which easily leads the reader to a correct pronunciation of the difficult names and other words which occur in the Sacred Volume.

☞ The very liberal terms offered in the Conditions below, must ensure an extensive subscription for the work; and enable many, with little effort, to possess themselves with copies gratis, and at the same time extend the circulation of the Holy Scriptures. Every person, and particularly the young, who wish to acquire a correct pronounciation of the difficult names in the Scriptures, should possess a copy of this edition of the Bible; and subscribers can be obtained on the annexed conditions, by any person, though no subscription paper should be received.

CONDITIONS.

I. The price will be $2, plain sheep; $2 25 in sheep, with 32 cuts and elegant copperplate frontispieces; $3 25 gilt calf, with cuts and frontispieces.

☞ Subscriptions to be returned July, 1827.

April 7.

ATHENEUM.

JUST published by JOHN COTTON, (*Corner of Washington and Franklin-streets*, the *ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For April 1, 1827.

CONTENTS.

The Last Man. The Cronologer. The Gentleman in Black. A New-Married Couple. Anecdotes of Sheridan. The Chamois Hunter, Part I. The Captive. The Return. On Viewing some Ruins of great Antiquity. A Charade. Spain. The Miser. Macdonell's Messenger. Disappointed Men Hogarth's Pictures. Mexican Manuscript. Curious Exhibition. Gossamer Cloths. A Miracle of Honesty. Sportsman's Canoe. Painting on Glass. Fashion and Potatoes. Water Spout, &c, &c.

HENRY'S COMMENTARY.

PRICE $40.

A FEW COPIES, in six volumes quarto, new and handsome binding, for sale by

LINCOLN & EDMANDS,

59 Washington-street. April 7.

NORTH AMERICAN REVIEW.

THIS day published by FREDERICK T. GRAY, Boston, and G. & C. CARVILL, New York, the NORTH AMERICAN REVIEW, No. LV.

CONTENTS.

ART. I. *New Documents concerning Columbus.*—Coleccion de los Viages y Descubrimientos que hicieron por Mar los Espanoles desde Fines del Siglo XV. con varios Documentos Ineditos concernientes a la Historia de la Marina Castellana, &c. Por Don Martin Fernandez de Navarrete. Madrid, 1825.

II. *Travels in La Plata and Chile.* Rough Notes taken during some rapid Journeys across the Pampas and among the Andes. By Captain P. B. Head.

III. *Life of Theobald Wolfe Tone, and the Condition of Ireland.* Life of Theobald Wolfe Tone, Founder of the United Irish Society, and Adjutant General in the Service of the French and Batavia Republics; written by himself; with his Political Writings, Fragments of his Diary, &c. Edited by his Son, William Theobald Wolfe Tone.

IV. *Kent's Commentaries on American Law.*—Commentaries on American Law. By James Kent.

V. *Policy and Practice of the United States and Great Britain in their Treatment of Indians.* Indian Treaties, and Laws and Regulations relating to Indian Affairs; to which is added an Appendix, containing the Proceedings of the Old Congress, and other important State Papers, in relation to Indian Affairs.

VI. *Mrs Heman's Poems.*

1. The League of the Alps, The Siege of Valencia, The Vespers of Palermo, and other Poems.
2. The Forest Sanctuary, and other Poems.

VII. *Critical Notices.* 1. Letter to an English Gentleman. 2. Internal Improvement in Georgia. 3. Godman's Natural History. 4. History of North Carolina. 5. Marsh's Inaugural Address. 6. Eulogy on Mr Crafts. 7. Rail Road from Boston to Connecticut River. 8. Catalogue of Books in the Boston Athenæum. 9. Hedge's Abridgment of Brown's Philosophy. 10. Mr Washburn's Agricultural Address. 11. Nouvelles Idees sur la Population. 12. Reports of the Faculty of Amherst College. 13. Comstock's Mineralogy.

Quarterly list of New Publications.

Index.

April 7.

MEDFORD PRIVATE ACADEMY.

THE Subscriber having engaged his brother Luther Angier, as an assistant in his school, can receive a few more pupils.

Terms:—Tuition and board, (including washing and mending,) $45 per quarter.

Medford, April 8. JOHN ANGIER.

ORIGINAL BOOKS FOR CHILDREN.

BOWLES & DEARBORN, 72 Washington-street, have just commenced the publication of a series of Original Books for Children of all ages, intended particularly as rewards for Sunday and other Schools. For this purpose they have engaged the services of several writers, already favourably known to the public. These Books are printed in uniform style, with engravings, and paged in such a manner as to be bound together in small volumes at any future period.

They have just published—

The Confession;
The Four Apples;
The Advantages of a Good Resolution.

Now in press, and will be ready for sale in a few days—

The Botanical Garden;
The Child who took what did not belong to her;
John Williams, by the author of Evening Hours;
Anna Ross, abridged by do. do.

Several others are in preparation and will be published as occasion may require. The whole will be sold wholesale and retail, at low prices.

☞B. & D. intend keeping a great variety of Books for Children—particularly such as are suitable for Libraries for Sunday and other Schools—which they will furnish on liberal terms. march 31

SUNDAY SCHOOL BOOKS AND PRESENTS.

A VARIETY of Books suitable for Sunday School Presents, may be obtained at the office of the Christian Register. F17.

THE TWO BIRTH DAYS.

JUST Published at 81 Washington Street, THE TWO BIRTH DAYS, a Moral Tale; by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istft

WARE'S DISCOURSES.

THE cheap edition of Discourses on the Offices and character of Jesus Christ, is for sale at 81 Washington-street. March 24.

AGENTS of the American Unitarian Association, of whom the Tracts of the Association may be had.

MASSACHUSETTS Jonathan A. Saxon, *Greenfield*; James R. Buffum, *Salem*; John Stacy, *Concord*; David Andrews, *Hingham*; Caleb Gilt, do; Allen Danforth, *Plymouth*; Henry Gray Thacher, *Yarmouth*; Clarendon Harris, *Worcester*; Cephas Clapp, *Northampton*; Elisha Edwards, *Springfield*; James Brown, *Cambridge*; Geo. Copeland, *Brewester*; William Howe. *New Bedford*; David Marshall, *Waltham*; Alpheus Richardson, *Groton*; Joseph Davis, Jr. *Northboro*; Sylvester Procter, *Danvers*; Rev. Seth Alden, *Marlboro*; H. & G. Carter, *Lancaster*; Rev. T. F. Rogers, *Bernardston*; Otis Bailey, *Chelmsford*; Daniel I. Tenney, *Lexington*; Thomas Billings, *Lowell*.

NEW HAMPSHIRE. Jacob B. Moore, *Concord*; John W. Foster, *Portsmouth*; John Prentiss, *Keene*; Sam. C. Stevens, *Dover*; Steven Abbot, *Wilton*.

VERMONT. Rev. George G. Ingersoll, *Burlington*.

MAINE. Glazier & Co. *Hallowell*; Ethan Earle, *Brunswick*; E. F. Morrill, *Belfast*; Putman & Blake, *Saco*; Pearson, Little & Robinson, *Portland*.

CONNECICUT. Rev. Samuel J. May, *Brooklyn*.

NEW YORK. Charles S. Francis, *New York*; Rev. Barnabas Bates, *New York*; Elder David Millard, *West Bloomfield*.

PENNSYLVANIA. James Kay, *Philadelphia*.

DISTRICT OF COLUMBIA. Bartow & Brannan, *Washington*.

MARYLAND. William G. Appleton, *Baltimore*.

SOUTH CAROLINA. Hurlbut & Lloyd, *Charleston*. m 31.

PUPIL'S ARITHMETICK.

FOR SALE by *LINCOLN & EDMANDS*, No. 59 Washington Street,—The Pupil's Arithmetick, whereby the practical use of figures is demonstrated in a series of original questions, adapted to the capacities of youth. By Seth Davis, Teacher of Youth in Newton. Price 40 cents.

Extract from the Preface.

"It has been the design of the Author, so to arrange the questions in the following pages, as to lead the scholar, step by step, from the most simple questions in Addition, to those which embrace the combination of all cardinal rules. Many of the questions, it is hoped, will excite the attention of the pupil independent of performing the necessary operation required to obtain the answer. There are no answers given to any of the questions, as the long experience of the Author has fully convinced him, that it is attended with manifest disadvantages to the pupils in acquiring the practical use of figures. The arrangement of the work is such, as may be taught in classes to advantage by larger scholars when inconvenient for the preceptor to give his personal attention; and it is hoped, that instead of being a task, master and pupil will find mutual pleasure in pursuing the method here adopted."

☞A copy of this new work will be furnished gratuitously at Lincoln & Edmands', to any Instructer or School Committee who may wish to examine it.

march 31.

POETRY.

LINES

On the Tomb of Madame Langhans.

BY MRS HEMANS.

" To a mysteriously consorted pair,
This place is consecrate; to death, and life,
And to the best affections that proceed
From this conjunction." *Wordsworth.*

How many hopes were borne upon thy bier,
O bride of stricken love! in anguish hither!
Like flowers, the first and fairest of the year,
Pluck'd on the bosom of the dead to wither;
Hopes, from their source all holy, tho' of earth,
All brightly gathering round affections hearth.

Of mingled prayer they told, of sabbath hours;
Of morn's farewell, and evening's blessed meeting;
Of childhood's voice, amidst the household bowers,
And bounding step, and smile of joyous greeting.
But thou, young mother! to thy gentle heart,
Didst take thy babe, and meekly so depart.

How many hopes have sprung in radiance hence!
Their trace yet lights the dust, where thou art sleeping!
A solemn joy comes o'er me, and a sense
Of triumph, blunt with nature's gush of weeping,
As, kindling up the silent stone, I see,
The glorious vision, caught by faith of thee.

Slumberer! love calls thee, for the night is past;
Put on th' immortal beauty of thy waking!
Captive! and hear'st thou not the trumpet's blast?
The long victorious note thy bondage breaking?
Thou hear'st, thou answerest—* " God of Earth and Heaven!
Here am I, with the child whom thou hast given."

* Part of the monumental inscription.

MISCELLANY.

ON CONTENTMENT. There is scarcely a situation in life totally exempt from occasional recurrences of uneasiness and discontent. Equanimity of temper, and health of body, wait upon eventful circumstances and pleasing sensations, with the same certainty that misfortunes and disappointments ruffle our humors and agitate our frames. The naturally gay must sometimes feel sad, and the grave man will always smile under the sunshine of life: thus he who acts from the most correct principle would require more fortitude than humanity can boast, and more firmness of resolve than has ordinarily fallen to man's lot, to maintain undeviatingly the same strictness or austerity in practice of which he approves in theory.

" Give me that man
Who is not passion's slave, and I will wear him
In my heart's core; ay, in my heart of hearts."

Perverted indeed must his judgment be, who will not admit the wisdom and propriety of resolving, and striving to exercise the faculty of reason in overcoming the affections of the mind, and establishing a habit of content and endurance under every event of an adverse nature which can befall us on earth. It manifestly is the great end of life, and the proudest spirit that a man can display, to school himself into contentment.

" What is this world? Thy school, O Misery!
And he who has not learnt to suffer,
Knows not how to live."

I apprehend it will be too often found, that the discontented man is a prey to physical evils or constitutional disorders, and that mental and bodily affliction generally beget and nourish each other; while on the other hand a proper control over the inclinations will in most cases master the diseased action of the one, and chase away spleen and dissatisfaction from the other. Not even the severest affliction or greatest disappointments and crosses in life, can give a splenetic or discontented sensation to minds duly skilled in the school of self-examination. And an uniform complacency will beget that strength of intellect essential to the task of obliging ourselves to be contented, while every moment of our lives will thus become a happy and blessed portion of our existence.

Indeed, the prospect of long life will be rendered more certain by the absence of those conflicting events and feelings, which, when yielded to, but shorten our days, and deprive us of every real enjoyment. We insensibly become, by such habits, industrious, economical, and happy; our associates will respect us for the virtues we thus display; and the felicity which our example consequently disseminates around us, will afford to us pleasing retrospections and delightful anticipations. Wo to the man, who, borne down by the neglect of himself, views the conduct of others with whom he is connected through a discoloured medium! His thoughts must be to the happiness of his mind, as daggers to his body; and the discontent to which he voluntarily condemns himself, is like a hell to his heart and is the bane of his existence.

Reflection will hardly allow us to deny, that, to order our lives and conversations aright, constitutes the wisdom of our being; and the same train of thought will convince us, that health of body and soundness of mind attend upon the exercise of a wise control over our passions and inclinations. In one word, the slightest deviation from the paths of virtue and honor, is attended with as serious consequences to the mind and happiness of an individual, as a hazardous exposure of the body is with danger or destruction to it; and where nothing important or laudable can be obtained or achieved, the greatest judgment will ever be evinced in abstaining from indulgences, how harmless soever they appear in themselves.

Moreover, the exercise of discretion will strengthen, quicken, and correct the operations of reason. That distinguishing faculty of man, viz. the power of reasoning, will again, in its turn, from being repeatedly called into action with an honorable and happy effect, transmit a share of its benign and godlike nature and strength to the other faculties, and communicate a cheerful and animating sensation to all the powers of the understanding Thus I maintain, that however pleasurable the indulgence of our feelings and inclinations, reason ought never for a moment to be allowed to sleep; for, if it be once lulled, and the impetus of our constitution obtain the government of our actions, though our enjoyment may be delicious, it is bewitching, and our cheerfulness, if it should at all arrive at the point of satisfying us, will be but transient and deceitful.

The mind may for a while bear with such artificial nourishment, but time, which trieth all things, will break up the delusion like the bursting from a volcano, or the gloomy prognostics of a dreadful storm. Our intellects will then be left a prey to the desolation and discontent incident to a neglect of the proper cultivation of reason, and we shall learn, perhaps when too late to amend, the wisdom of a due admixture of that noble faculty in the minutest affairs of life.

I apprehend it will appear from the foregoing remarks, that reason produces cheerfulness, and cheerfulness is evidently akin to contentment. To arrive at that happy temper of mind which characterizes man as his Maker intends him to be existent on earth, little else is necessary than the proper cultivation of reason. Yet some men, from a too long neglect of this, acquire habits, energies, and sentiments, at variance with its judicious exercise, and consequently destructive of its heaven-born effects. Before such men, then, can hope to attain this glorious summit of existence, they must divest themselves of such previous acquirements and standing prejudices as hinder the establishment of fresh principles, for first impressions are the liveliest and most lasting, and ought therefore to be the wisest and best selected. I would thence infer, that, of all studies, that of reasoning closely and clearly should primarily be made an attractive object to the mind of youth; and, although at first its difficulties may make it to most men not a little disagreeable, it will ultimately become the most engaging, and produce the most permanent and beneficial effects. It will inhibit from the mind all seeds of discontent, and encircle this earthly pilgrimage with a radiance of placidity, delight, and enjoyment, analogical to the felicity anticipated in the realms of eternal day.

SOUTH AMERICAN MINES.

In the North American Review, just published, we have a notice of a small work by Capt. T. B. Head, entitled "*Rough Notes taken during some rapid Journeys across the Pampas and among the Andes.* From this review we give a few extracts relating to the mining speculations of the present day.

Among the results, which have already grown out of the revolutions in South America, the mining speculations and enterprises hold a place not the least conspicuous. The thirst for gold, and the glowing visions of treasures buried in the mountains of the New World, which impelled the Spaniards to their original conquests and discoveries, are again revived, and made the efficient springs of hazard and adventure. New regions are explored, and new El Dorados sought after. By a happy issue of events, however, there has been a great change in the motives and means of searching for mineral treasures. The first acts of the Spaniards were bloody and cruel; their subsequent oppressions were an outrage equally upon humanity, justice, and freedom. Gold was coveted to pamper the pride and luxury of a few, to give splendor to the pageantry of the monarch, and consequence to a haughty nobility. The world has profited little by the gains of Spain from her colonies, and the nation itself has been ruined by the excess of its ill gotten treasure. Gold has done for degraded Spain what the arms of the foe could never do, and from the influence of this cause more than all others, she now finds herself at the bottom of the scale of nations, dragged along at the very heels of the improvements of the present age, the derision of enlightened men, and the pity of those, in all parts of Europe, who are still struggling to smother the lights of liberty and intelligence, and to support the falling fabric of legitimacy.

But very different ends are now proposed, and different means pursued, in disinterring the precious metals. The chains of slavery are broken, free governments established, and the mining operations thrown open to individual enterprise, and protected as an important branch of national industry. With these encouragements, companies have been formed, both in Europe and America, for working the mines of the southern republics. Various success will attend their efforts, but the results on the whole cannot fail to be exceedingly beneficial, not only to these republics themselves, but to the whole world. The metals thus brought to light will be immediately put into direct and speedy channels of commerce, and will give an impulse to trade, and secure a confidence which could only be derived from a substantial currency. In this respect it is of no consequence whose capital, or whose labor, is employed in digging up and coining the precious metals; the great purpose is attained when these are actually put in circulation. Hence the general advantage will be the same, whether the mines are wrought by foreign companies, individuals, or the governments in whose territories they are found. It should be the policy of these governments, indeed, to put the mines into such hands, or, which is the same thing, to afford encouragements that will naturally bring them into such hands, as can apply to the working of them the greatest amount of capital. Thus far this policy has been in the main adhered to by the larger portion of the republics, although some symptoms of jealousy and ignorance have occasionally been manifested. A party in the Mexican congress had a project for imposing a heavy tax on the exportation of silver, but a majority was opposed to it. Such a scheme would be extremely unwise, inasmuch as the tax would fall on those engaged in working the mines, and in many cases increase the expense so much, as to render it impossible to carry on the work without loss. It is plainly the interest of all the new republics to give every facility to this branch of industry, for it is one which in the shortest time will communicate life, energy, and effect to all the other branches.

BOLIVAR.

A late number of the National Intelligencer contains the following speculations relative to the conduct and intentions of Bolivar.

Our readers may have remarked, that we have been slow to believe in the reports, which have been afloat, that the ambition of BOLIVAR extended beyond the elective Magistracy of his Country. Some suspicions were indeed excited by the feature of the Constitution which he devised for the new Republic of BOLIVIA in Upper Peru, by which the President is to hold his office for life, and nominate his successor. This looked very much like a Monarchy under the name of a Republic. We were willing to believe, however, that there was something peculiar in the character of that People, which justified the Liberator in the belief that at this time they were not prepared for a form of Government purely Republican.

Recent advices from COLOMBIA, however, from the most respectable sources, give out, that Bolivar designs, if possible, to establish the same form of Government also in that Country and in Peru; to unite these Republics with Bolivia into a General Confederacy, and he himself made President over the whole, for life, with power to nominate his successor. He intended, it is said, to carry this plan into effect immediately after his return from Peru, but he found the other members of the Administration so opposed to it that he was prevailed upon to suspend his purpose, for a time, and wait for the Grand Convention of Colombia to consult on a reform of the present Constitution. After the disorders produced by the insurrection of PAEZ, he took upon himself the extraordinary powers allowed by the Constitution, in cases of exigency; in other words, assumed a Dictatorship, in which he acted without the control of a Congress. Since that time, we learn, he has imposed restrictions on the Press, forbidding any papers to be published which shall contain structures on his proceedings. Comment on such a measure as this is hardly necessary. The Government, or the cause, which dreads the influence of the Press, fears the light, and may be presumed to covet concealment for deeds, that, if known, would reflect no credit on those who commit them.

We shall be glad to find these auguries disappointed. We shall be glad to learn that the restrictions upon the press are temporary merely, and called for by existing circumstances of anarchy and civil war. *Inter arma silent leges*, is a dangerous maxim for Republics; but even in a Republic we can *conceive* its application to be justifiable, though we hope never to see so *extreme* a case occur. If we have mistaken the "Signs of the Times" in regard to the views of the Liberator, we need not say, it will give us the greatest pleasure to retract the suspicions which we have but very recently suffered to invade our mind in respect to them.

DUKE OF YORK.

The Christian Reformer gives the following Obituary Notice of His Royal Highness, the Duke of York.

Eighteen hundred and twenty seven, Jan. 5, died this illustrious Prince, eldest brother of the King, Heir Presumptive to the Crown, and Commander-in-Chief of the Army. For a fortnight, this death, with the lying in state and the funeral procession, attracted a large share of the public attention. The sympathy of the people has been manifested to a greater degree than had been expected, and we are inclined to rejoice at the prevalence of the humane feeling that laments the fall of one of the possessors of nearly the highest earthly dignity, forgetful of private failings and political differences. We cannot conscientiously unite in the extravagant eulogiums that have been pronounced both from the pulpit and the press on the Duke of York's character, private or public; but we think it would be bad feeling to rake up at this moment his past errors. The condition of a prince is full of moral danger, and his character should be estimated with some indulgence; at the same time, the public interest requires that all notorious infractions of the laws of God and man in private life, and grievous blunders in public life, should not be covered with seeming approbation. The deceased Prince paid in some measure the forfeit of his own errors; dying without a home, and with the burthen of his debts pressing heavily upon his heart. His example is instructive to persons in the upper ranks of life: may they learn from it, that no condition absolves men from moral responsibility, that sooner or later every man falls into the situation which his own character has created for him, and that splendid rank and high power are soon lost and forgotten, whilst virtue, even of the humblest description, is of universal estimation and lasting remembrance! "Most High," "Most Mighty," are phrases which savour of cruel irony as enunciated over the dead body of the deceased Prince; but his reputation as "The Poor Soldier's Friend" has caused many an honest tear to drop at the mention of his name, and will be his best claim upon the favourable regard of posterity.

ILLUSTRATION OF PSALM CXXI. 6. The effect of the moonlight on the eyes in this country, (Egypt,) is singularly injurious; the natives tell you, as I found they also did in Arabia, always to cover your eyes when you sleep in open air. It is rather strange that that passage in the psalms, "The sun shall not strike thee by day, nor the moon by night," should not have been thus illustrated, as the allusion seems direct. The moon, here, really strikes and affects the sight, when you sleep exposed to it, much more than the sun—a fact of which I had very unpleasant proof one night, and took care to guard against it afterwards. Indeed, the sight of a person who sleeps with his face exposed at night, would soon be utterly impaired or destroyed.—*Letters from the East.*

RAMMOHUN ROY.

PROPOSALS for publishing by subscription, the writings of Rammohun Roy, of Calcutta, relative to the doctrines of Christianity.

The proposed work will consist of the following aritcles.

I. "The Precepts of Jesus, a Guide to Peace and Happiness."

II. The *First*, *Second* and *Third* Appeals to the Christian Public, in defence of the Precepts of Jesus, as a guide to peace and happiness,—and in reply to the observations of Rev. Dr Marshman of Serampore.

CONDITIONS.

The work will be published in the Octavo form, on good paper and type, and will probably contain, upwards of 600 pages.

It will be furnished to Subscribers, neatly bound in boards, at two dollars and twenty-five cents a copy, —and with an engraved head of RAMMOHUN ROY, at two dollars and fifty cents a copy. It will be put to press as soon as a sufficient number of subscribers is obtained to justify the expense.

RECOMMENDATIONS.

The following testimonies, to the value of the writings of this distinguished man, have been received by the publisher, and will show in what estimation they are held by learned theologians of our own country.

CAMBRIDGE, *February* 14, 1827.

DEAR SIR,—The writings of RAMMOHUN ROY seem to me particularly curious and valuable.—It is a striking phenomenon that so able a defender of Christianity from the charge of teaching any doctrine inconsistent with the unity of God, should have been found in a Brahmin of India. His character, as far as it is known to me from his writings or from any other source, deserves the highest respect. I am glad that you propose re-publishing his third or "Final Appeal," in connexion with his other writings respecting Christianity. I think it, to say the least, not inferior in ability to any of his preceding works.

With great respect and regard, yours,

ANDREWS NORTON,
Professor of Sacred Literature in Har. Univer.

I fully agree with what is expressed above by Professor Norton.

HENRY WARE,
Professor of Theology in Harvard University.

BOSTON, *February* 23d, 1827.

DEAR SIR,—It has given me great pleasure to learn, that you propose to publish the Third, with the First and Second of RAMMOHUN ROY'S Appeals. It is indeed a surprising fact, that a complete American edition of this interesting and valuable work should not yet have been given to the public. I hazard nothing, in saying that RAMMOHUN ROY is one of the most remarkable men of this, or any other age. He has done more to affect, and to reform opinion in Hindostan, than any individual has accomplished in that country through many centuries. This great man has established a Unitarian press in Calcutta. At his own expense, he supports a school there for the education of eighty children; and for the support of this school he pays eighteen hundred dollars per annum. He is also about to establish a small college, for the instruction of the higher classes of the Hindoo youth. And with a few of his countrymen, and a small society of European gentlemen, he is giving his time and his wealth, and learning, and personal labors, to the cause of bringing his countrymen to the knowledge of the only true God, and of Jesus Christ whom he has sent. Nothing is now wanting, but a cordial cooperation of the Unitarians of England and of America in aid of this work, with God's blessing, to secure its rapid advancement. I heartily wish you success in your enterprise; and I earnestly hope that, when the writings of this distinguished convert to the faith of Christ shall be extensively, and better known, there will be less reluctance than is now felt among us, to contribute liberally for the maintenance of a Unitarian mission in Bengal.

Yours, very truly,
JOSEPH TUCKERMAN.

BIBLE NEWS.

THIS highly popular work may be obtained at this office on very reasonable terms for distribution. March 24.

EVENING HOURS.

MUNROE & FRANCIS, Washington-street, corner of Water-street, this day publish No. I, and II, EVENING HOURS, a little work intended to illustrate the Biography, Geography, and Natural History of the New Testament, in familiar conversations between a mother and her children, and will be an appropriate book for sabbath reading.—Price 8 cents each number.

Also, just published,

The FRENCH GENDERS taught in Six Tables; being a plain and easy ART OF MEMORY, by which the GENDERS of 15, 548 French Nouns may be learned in a few hou s. Price 16 cents

PRIMARY LESSONS IN ARITHMETICK.

PUBLISED by LINCOLN & EDMANDS, 59, Washington-street, *PRIMARY LESSONS IN ARITHMETICK*, by Frederick Emerson, 2d edition, with improvements. Price 60 cents per dozen.

☞ This little work is admirably fitted for beginners, and is extensively used for small children. It will interest the young mind, and early introduce it to the science of numbers. March 10

ROBERT HALL'S Polemical and other Miscellanies; consisting of articles originally inserted in the London Eclectic Review—and an Apology for the Freedom of the Press, and of General Liberty. From the seventh London edition By Robert Hall, M. A. Price one dollor. Just published and for sale by JAMES LORING, No. 132 Washington-st.

The author of the above volume is one of the most celebrated writers in England. He exhibits the same force of thought and purity of diction that are so peculiar to his former works. March 3.

MILLARD'S TRUE MESSIAH EXALTED.

THE small tract entitled "The True Messiah Exalted," by Elder David Millard, a preacher of the Christian Society, may be had at 81 Washington-street. There are on hand, also, a few copies of his larger work, with the same title. This is a small, 18mo. book, neatly bound in sheep, and may be had on reasonable terms for distribution. 4t

MAGEE ON THE ATONEMENT.

JUST received, in 2 vols 8 vo. and for sale by *LINCOLN & EDMANDS*, Discourses and Dissertations on the Scriptural Doctrines of Atonement and Sacrifice, with an Appendix containing Strictures on Mr Belsham's Account of the Unitarian Scheme. By Wm. Magee, D. D. M 24

MR UPHAM'S SERMON.

FOR sale by HILLIARD, GRAY & Co. BOWLES & DEARBORN, and at this Office, the late Sermon of Rev. Mr Upham, at the Dedication of the First Church in Salem. Some notion of the high merits of the Sermon may be formed from the extracts which have been published in the Christian Register. Feb 17

VALUABLE BOOKS.

FOR SALE AT THIS OFFICE, VIZ.

THE SEPTUAGINT ed. Bos.
The Vulgate, in 2 vols.
Le Clerk's Ecclesiastical History.
Whitby's Examen Var. Lect. Millii.
Memoirs American Acad. Arts and Sciences.
Neal's History of Puritans, 5 vols. F17.

LITERARY GAZETTE.

THIS day published by BOWLES & DEARBORN, Boston, and G. & C. CARVILL, New-York, THE UNITED STATES REVIEW AND LITERARY GAZETTE, No. 6.

CONTENTS.

REVIEW

Mrs. Heman's Poems. Good's Book of Nature. Notes on Colombia. Winthrop's History of New England.

MISCELLANY.

Micromegas.

ORIGINAL POETRY.

The Stars. A Poetic edi tation. The Farting. The Bride. On the Death of Miss M. A. B*****k. The Raising of Lazarus.

CRITICAL NOTICES.

Parry's Third Voyage. Parris's Treatise on Diet. Essay on Boaring the Earth for Water. Hillhouse's Phi Beta Kappa Oration. Life of John O'Keeffe. The French Genders taught in Six Fables.

INTELLIGENCE.

Fine Arts at Rome. Depth of the American Lakes.—American ines. Wolves in Russia. Greek Captives. New ines of Platinum. Russia. The Stadium. Lady-birds. The Bush-Vine. Spade Husbandry. Singular Bequest. Ancient Shield. Spontaneous Combustion of Lamp-black. Cotton-seed Gas. New French Dictionary. Luminous Stones.—Modern Egyptians.

List of New Publications.

Literary Advertiser. M10.

CHRISTIAN EXAMINER.

THIS day published by *BOWLES & DEARBORN*, No. 72, Washington street, THE CHRISTIAN EXAMINER AND THEOLOGICAL REVIEW, No. 1. vol. 4. For January and February.

—CONTENTS—

Miscellany.—Review of the Progress of Religious Opinions.

Poetry.—The Living and the Dead—On Reading the Life of Quincy, by his Son.

Review.—ART. I.—The Martyr; a Drama, by Joanna Baillie.

ART. II.—1. A Summary of the Theological Controversies which of late years have agitated the City of Geneva.—2. Causes, which check the Progress of Theological Science among Protestants.—3. On the Establishment of Conventicles in the Canton of Vaud

ART. III. A Discourse preached at the Dedication of the Second Unitarian Church, New York, Dec. 7, 1826, by Wm E. Channing.

ART. IV. Mason's Address on Church Music, Continued.

Notices of recent Publications. Fitch on the Nature of Sin—Greenwood on the Lord's Supper—Upham's Dedication Sermon—Thrush on the Unlawfulness of War—Thrush to Editors and Reviewers—The Christian Visitant,

Intelligence. Unitarian Chapels in England, Wales, and Scotland—Summary of Unitarian Chapels—Institutions in England under Unitarian control—Unitarianism in Pennsylvania—Peace Society—Spirit of Orthodoxy—Calcutta Pamphlets. March 3.

FAMILY PRAYERS.

FOR Sale at 81, Washington Street, "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in Morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev. E. Q. Sewall.

SCHOLARS WANTED.

A CLERGYMAN in a retired, but pleasant and healthful situation in the Country, within fifteen miles of Boston, would be glad to receive into his family three or four boys from six to eight years old, as companions to an only son of that age, to board and instruct, and if desired, to fit for College. Inquire of Col. Joseph May, or of Deacon Samuel Greele, Congress-street. March 24.

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumns complete may be had at 81 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing*," may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that i became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay which will be furnished to the subscribers to Mrs Barbauld's Works at 12 1-2 cents. March 17.

JUST RECEIVED AND FOR SALE

BY *LINCOLN & EDMANDS*, No. 59, Washington-street, A Grammar of Botany; containing an explanation of the system of Linnaeus, and the terms of Botany, with Botanical exercises, for the use of schools and students. Illustrated by forty-five engravings. Multum in Parvo. By Robert John Thornton, M. D. M 24

DR TUCKERMAN'S REPORT.

REV. MR TUCKERMAN'S first *QUARTERLY REPORT* to the American Unitarian Association; just published by BOWLES & DEARBORN, 72, Washington Street. march 24.

THE WISDOM OF GOD.

A SERMON preached at Salem, Feb. 14, 1827, at the ordination of Rev. John P. Cleaveland; by Wm. B. Sprague, just received by

LINCOLN & EDMANDS,
M 24 59, Washington-street.

HALL'S POLEMICAL AND OTHER MISCELLANIES,

JUST received and for sale by *LINCOLN & EDMANDS*, Polemical and other Miscellanies, consisting of articles originally inserted in the London Eclectic Review; and an Apology for the liberty of the Press. By Robert Hall, A. M. M 24

TRIAL OF CALVIN & HOPKINS.

JUST received a few copies of the little work, entitled "The trial of CALVIN and HOPKINS, versus the Bible and Common Sense." F24